439 (114)

claimed that the Washo supplied the Miwok with buffalo skins. The Washo informants of the present writer have no recollection of buffalo ever being in their territory and deny the possession of buffalo skins received by trade from others.

222

The Washo went south to Mono Lake to gather fly larvae (mets'bab'shi). They also received them by trade from the Northern Paiute. Washo were in rather close contact with the surrounding Northern Paiute groups and traded with them for the whole range of goods produced. The Washo considered the Northern Paiute to be poor hunters and report providing them with deer skins in return for other goods.

Payment for Services

465●

A payment for services was given to midwives (dameduqetiyi?) and curing practitioners generally. The shaman (damomli) and curing practitioners were often paid according to their fame and the nature of the cure: If the shaman failed in his efforts to help the sick person he was not paid. If he was paid for a cure and the patient had a relapse the doctor was sometimes forced to return the fee. It is this flexible bargaining that makes goods handed to a shaman a 'payment' rather than a "gift". If a number of patients died the shaman was considered to be a witch and was killed.

[476]

The additional meat received by an antelope shaman after a successful drive may be considered a payment for his services. There were of course many services among the aboriginal Washo that are not discussed here, such as combing another person's hair or aiding a neighbor in building his house. The economic distribution aspects of these services, however, fall into the categories of familial and task group sharing, rather than the more impersonal payment for services.

[P 354, B]

old, prewhite culture survives most strongly in language, ceremony, and, as we shall see in the next chapter, social structure. The most important change with reference to this study has been the lessening of cooperative activity. This trend has progressed farthest in economics. Although the economic unit has always been the nuclear family, aboriginal economic activity emphasized group cooperation much more than it does today. The modern Indian works for wages; he is part of the larger society where economic activity is impersonal and one's coworkers may be relative strangers. If an Indian family so chooses, it can be economically independent of relatives and friends. This same trend is visible to a lesser extent in ceremonials. The prewhite curing ceremony was a group affair; but modern, white medicine is essentially a relationship between doctor and patient. There is no longer a large group of friends and relatives standing by to lend moral support. Some ceremonies, such as the pine-nut dance, have disappeared completely.

177
178

[594]

[465]

[464]

[755]

[602]

[535]